The Hours (Horologion) or Divine Office

No.	The Hours for Ordinary Days	The Royal Hours (Eves of Holy Saturday, Nativity and Theophany)	Typica (after 9th Hour)
1	Choir: "Bless Father ... " [1]	As in (1)	X
2	Blessing by the Priest [2] Trisagion Prayers and Lord's Prayer "O come, let us worship ... "	As in (2)	X
3	1st Hour (Prime): Psalms 5, 89, 100 3rd Hour (Terce): Psalms 16, 24, 50 6th Hour (Sext): Psalms 53, 54, 90 9th Hour (None): Psalms 83, 84, 85	Psalms specially appointed. See service books.	Psalms 102, 145 "Only Begotten Son and Word of God ...."
4	Troparion of the day Theotokion Verses from Scripture	Troparion of the day Theotokion Stikhera of the Feast with Verses from Scripture Prokeimenon, Old Testament, Apostle, Gospel	Troparia and Verses Nicene Creed [3] Prayer for Forgiveness
5	Trisagion Prayers and Lord's Prayer	As in (5)	Lord's Prayer
6	Kontakion of the day	As in (6)	Kontakion of the Feast or Troparion of the Day
7	Prayer of the Hours	As in (7)	Prayer to the Holy Trinity "Blessed be the Name of the Lord" Psalm 33 "It is meet ...."
8	Dismissal by Priest and Final Prayer	As in (8)	Dismissal by Priest

[1] When there is no priest present the Hours begin:- "Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, Amen." Other pertinent variations in the order of all the non-eucharistic services may be found here:- http://orthodoxinfo.com/praxis/services_nopriest.aspx (underscore _ between "services" and "nopriest")

[2] This whole section is omitted if the Hour in question immediately follows the previous Office, eg., 1st Hour after Matins, 3rd Hour after 1st Hour etc.

[3] Omitted when the Divine Liturgy follows later.

Great Vespers at a Vigil[1] *Variations from standalone Great Vespers*	**Great Vespers** [2] ** this item may be abbreviated* *^ these items are occasional*	**Daily Vespers** *Variations from standalone Great Vespers*
Blessing by priest: "Glory to the holy consubstantial ... "	**Blessing by priest:** "Blessed is our God ... "	
	Trisagion Prayers ^ (if Great Vespers not preceded by the Ninth Hour) [3]	
	Psalm of Introduction (103)	
	Great Litany	
	Kathisma Psalter Reading * & Little Litany	
	"Lord I have cried" with stikhera (resurrection and the saint of the day)	
	Entrance with "O Joyful Light"	**Hymn but no Entrance**
	Prokeimenon	
	Old Testament Readings (^ feasts only)	*Readings only in Great Lent ^*
	Litany of Fervent Intercession	**>>> transposed to the end #**
	Evening Prayer "Vouchsafe O Lord"	
	The Evening Litany	
	The Peace (unless included in a Lity)	
	Lity with Stikhera (^ feasts only)	*Lity optional ^*
	Aposticha	
	Song of Simeon and Trisagion Prayers	*Insertions after Song of Simeon*
	Apolytikion, Festal Troparia, Theotokion	*Special Ending during Great Lent* [4]

[1] *An abbreviated forms – Small Vespers – is used in monasteries in the afternoon when Great Vespers / Vigil follows later.*

[2] *Before a Vesperal Liturgy, "Blessed is the Kingdom," begins the first part of Great Vespers (no kathisma) and a Little Litany follows the Old Testament lesson before the Trisagion and the rest of the Liturgy.*

[3] *"O Heavenly King ... ", Trisagion to Lord's Prayer, "Lord have mercy" (x12), to which is added:- "O come let us worship .... "*

[4] *During Great Lent: special ending: Troparia: Rejoice, O Virgin Theotokos: Baptiser of Christ: Intercede for us, O Holy Apostles: Beneath Thy Compassion. Lord, have mercy (40 times). Glory: Both now: More Honourable: In the name of the Lord, Father give the blessing: Christ our God: O Heavenly King, establish: Prayer of St. Ephrem. Then, on Sundays: Glory to Thee, ? Christ our God: and dismissal. On the other days: Trisagion-Our Father: Lord, have mercy (12 times): All-Holy Trinity: May the name of the Lord be blessed: Glory: Both now: I will bless the Lord (Ps. 33): Wisdom: It is truly meet: Most Holy Theotokos, save us: More Honourable: Glory to Thee, O Christ our God: Dismissal.*

Great Vespers at a Vigil	Great Vespers	Daily Vespers
	Artoklasia (^ feasts only when there is Lity)	*usually no Artoklasia*
		# Litany of Fervent Intercession
Psalm 31:1-10, Blessing by priest	**Blessing and Dismissal by the priest**	

Rules for the Stikhera on "Lord I have cried."

1. On Saturday evening, we sing 10 stikhera which are numbered through the psalm from 10 to 1. On the eve of a great feast on other days, we sing 8 stikhera; on the other occasions and days, we sing 6 stikhera. Therefore, we often find the book references: "stikhera on 10", "stikhera on 8", "stikhera on 6".

2. Prior to each stikhera, the appropriate verse, found in the Horologion has to be read. The stikhera are taken either from the Oktoekhos, from the Menaion, from the Triodion, or from the Pentecostarion.

3. The rubrics indicate the number of stikhera to be taken, and from which book they shall be taken. For instance: "from the Oktoekhos (that is of the tone) - 7, and of the saint (that is from the Menaion) - 3".

4. We always start to figure the number of stikhera from the first one, and therefore, when 4 stikhera are to be taken from the Oktoekhos, we take the 4 first ones.

5. When a certain number of stikhera has to be taken, but there is not a sufficient number of stikhera (for example, stikhera of the Menaion have to be sung "on six", but there are only three), we repeat those that we have. Of course, when we ought to shorten a service, in such a case, we do not repeat them.

6. The rubrics usually specify as well which stikhera have to be sung after "Glory" and after "Both now". Usually, the last stikhera is a stikhera in honour of the Theotokos, and therefore is called a Theotokion. The first Theotokion of a Sunday (Resurrection) service, found after "Both now" at "Lord, I have cried", is called the Dogmatikon.

Sources Used and Bibliography

1. H.E. Met. Kallistos Ware and Mother Mary, *The Festal Menaion*, pp. 67 - 71 (South Canaan, St. Tikhon's Seminary Press, 1990, reprinted with permission from Faber and Faber Ltd., London).

2. A good overview of the rubrics and structures applying to the services of Vespers and Matins may be found here:- [Alberta Benevolent Cantor Association] http://www.albertacantors.ca/Resources%D0%A0%D0%B5%D1%81%D1%83%D1%80%D1%81%D0%B8/English/HowToUseRubrics/tabid/1354/Default.aspx

3. The typicon of the services as authorised in the Patriarchate of Antioch may be found here:-

   http://www.antiochianladiocese.org/service_texts_weekends.html (underscore _ between last 3 words).

4. Nicholas Uspensky, *Evening Worship in the Orthodox Church*, pp. 13 – 109 (Crestwood NY, St. Vladimir's Seminary Press, 1985).

The Night Offices

No.	Great Compline	Small Compline	Midnight Office
1	Choir: "Bless Father ... " [1]	As in (1)	As in (1)
2	Blessing by the Priest Trisagion Prayers and Lord's Prayer	As in (2)	As in (2)
3	First Part Psalms 4, 6, 12, 24, 30, 90 "God is with us." 3 Troparia Hymn to the Angels and Saints Nicene Creed Hymn to Saints: "O All-Holy Lady Theotokos ... " Trisagion Prayers and Lord's Prayer Troparion of the Feast or Troparion of the Day Special Prayer	Psalms 50, 69, 142 Small Doxology Nicene Creed Canon of the Theotokos or Canon for the day, "It is meet ... " Trisagion Prayers and Lord's Prayer Troparion of the Feast or Troparion of the Day Prayer of the Hours	First Part Psalm 50, Weekdays: Psalm 118 Saturday: Psalms 64-69 Sunday: Canon and Troparia to the Trinity Nicene Creed [2] Trisagion Prayers and Lord's Prayer (on Sunday: the Hypakoe [3]) Troparia [2] Prayer of the Hours, Other Prayers [2]
4	Second Part Psalms 50, 101 The Prayer of Manasses Trisagion Prayers and Lord's Prayer Kontakion of the Feast or appointed Troparia Special Prayer	X	Second Part Psalms 120, 133 Trisagion Prayers and Lord's Prayer Troparia Special Prayers
5	Third Part Psalms 69, 142 Small Doxology [4] Trisagion Prayers and Lord's Prayer Troparion: "Lord of Hosts ... " with Psalm 150 Other troparia, Prayer of the Hours	X	X

[1] When there is no priest present Compline begins:- "Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, Amen." Other pertinent variations in the order of all the non-eucharistic services may be found here:- http://orthodoxinfo.com/praxis/services_nopriest.aspx (underscore _ between "services" and "nopriest")
[2] Omitted on Sunday.
[3] On Sundays, after the Hypakoe: "Kyrie Eleison" (40 times), "Glory ..." "Greater in honour ... "In the Name of Lord, Father bless," Priest: "God be merciful ... " Prayer to Trinity then as in (6).
[4] On the Eve of Great Feasts the Lity follows and the remainder of Great Compline is not said. The service then concludes as at Vespers.

No.	Great Compline (contd.)	Small Compline (contd.)	Midnight Office (contd.)
6	Conclusion Prayer to the Theotokos Evening Prayer to Christ Prayer to the Holy Trinity Dismissal by the Priest Mutual Forgiveness Litany: "Let us pray for the peace of the world"	Conclusion As in (6)	Conclusion Dismissal by the Priest Mutual Forgiveness Litany: "Let us pray for the peace of the world"

Special Services to the Saints

Akathist

The Trisagion Prayers are often said as a prelude to the Akathist hymn. The Akathist hymn itself is divided into thirteen parts, each of which has a kontakion and an oikos. The kontakion usually ends with the exclamation: "Alleluia!" Within the latter part of the oikos comes an anaphoric entreaty, such as "Come!" or "Rejoice!" The thirteenth kontakion (which does not have a corresponding ikos) is usually followed by the repetition of the first ikos and kontakion. After the thirteen kontakia and ikoi, additional prayers are added, such as a troparion and another kontakion. In some Akathists, Psalms are also included.   The texts vary considerably.

Links to many Akathists may be found here:- http://orthodoxwiki.org/Akathist

The Akathist order without a priest may be found here:- http://www.saintjonah.org/services/order.htm

Paraklesis or Supplicatory Canon

In its fullness this contains within it the Akathist Hymn to the Saint concerned but this may be abbreviated. The whole service is foreshortened in the Slav tradition to a **Molieben** by omitting the canon and chanting only the short refrains that would normally precede each troparion. Various abbreviations and recensions of the texts of this family of services are available across the Orthodox Church but it would be fair to say that the Greek tradition usually prefers the Supplicatory Canon in full, Moliebens being confined to Slav practice. Longer and shorter forms exist of the main Supplicatory Canons to Our Lord and His Mother.

Links to many Parakleses may be found here:- http://orthodoxwiki.org/Paraklesis

Matins at a Vigil on a Feast *Variations from standalone Sunday Matins*	**Sunday Matins (not at a Vigil)** ** sometimes omitted in parish practice* *^ may be abbreviated* *( ) ~ these items may be omitted*	**Daily Matins** *(Not at a Vigil)* *Variations from standalone Sunday Matins*
No opening blessing since at a Vigil this started the services at the beginning of Vespers.	**Blessing by priest: *** **"Blessed is our God ..." *** **Psalms 19 & 20, * Trisagion Prayers *** **Troparia * and Litany ***	
	Blessing by priest: **"Glory to the holy consubstantial ..."**	
	The Six Psalms	
Troparion of the Feast (x3)	**Great Litany, "God is the Lord", Troparia**	
	Kathisma Readings, Hymns & Little Litanies ^	
Polyeleos **Megalynarion** [1] **Little Litany, Hymns of Ascent (1st Antiphon) in Tone 4**	**Ps. 118 or Polyeleos** [2] **Evlogitaria of the Resurrection** **Little Litany, Hyakoe, Anabathmoi (Hymns of Ascent) in the Tone of Week**	*<<< omitted*
Prokeimenon **"Let everything that hath breath"** **Gospel**	**Prokeimenon** **"Let everything that hath breath"** **Resurrection (Eothinon/Dawn) Gospel** **"Having beheld the resurrection of Christ"** [3]	*<<< omitted*
	Psalm 50 and Troparia	*<<< troparia omitted*
	Intercession of the Saints [4] *[to Kontakion & Ikos below (Antiochian use)]***	*<<< omitted*
Hypakoe alternative to Sessional Hymn, no "Holy is the Lord our God."	**The Canon: ^** *(2nd Ode in disuse)* **(Odes 1 and 3, Little Litany, Sessional Hymn, Odes 4, 5 and 6, Little Litany) ~** **** Kontakion and Ikos Synaxarion** [5] **(Odes 7,8) ~ Ode 9 (Magnificat)** [6] **Little Litany** **"Holy is the Lord our God"** [7] **Exapostilarion (Hymn of Light)**	*No "Holy is the Lord our God."*

---

[1] *Slav use only.*
[2] *On the Sunday of the Prodigal Son, of Meatfare and of Cheesefare, after the Polyeleos, we sing the Psalm 136 ("By the waters of Babylon"), followed by the Evlogitaria {"Blessed are Thou, O Lord").*
[3] *"Having beheld the Resurrection of Christ" is sung once on Sundays only. During the Paschal season, it is sung three times on Sundays, and once on the other days of the week.*
[4] *In Great Lent the Intercession is read at Daily Matins with the exception of Saturdays, the Thursday of the Great Canon and Monday, Tuesday and Wednesday of Holy Week.*
[5] *Greek use only.*
[6] *The Magnificat ("More Honourable than the Cherubim") is not sung on the days for which the Typikon prescribes the singing of refrains at the 9th ode or when the 9th ode is sung immediately after the 8th ode.*
[7] *("Holy is the Lord our God") is sung on Sundays, Lazarus Saturday and Holy Saturday, but with the exceptions of:- Palm Sunday, Pentecost, Transfiguration (when falling on a Sunday), and Exaltation (when falling on a Sunday).*

Matins at a Vigil on a Feast *Variations from standalone Sunday Matins*	**Sunday Matins (not at a Vigil)** ** sometimes omitted in parish practice* *^ may be abbreviated* *( ) ~ these items may be omitted*	**Daily Matins** *(Not at a Vigil)* *Variations from standalone Sunday Matins*
	Lauds (Ainoi) with Stikhera	*No stikhera*
	Great Doxology **Troparion (Tone of Week)**	**Small Doxology**
Litany of Fervent Supplication **"Have mercy upon us, O God ... "** **Morning Litany**	**Divine Liturgy follows**	**Litany of Fervent Supplication** **Morning Litany**
straight to Blessing and Dismissal		
		Aposticha **Trisagion Prayers** **Troparion & Theotokion** **"Have mercy upon us O God"**
Blessing and Dismissal		**Blessing and Dismissal** [8]

Matins in Parish Practice

A fully sung unabbreviated Orthros or Matins service can last three hours. Often in parish practice substantial abbreviations and selections are made on top of an irreducible structure and content. For approved use in each Diocese or Metropolia the Bishop or Metropolitan Archbishop should be consulted.

Sources Used and Bibliography

1. H.E. Met. Kallistos Ware and Mother Mary, *The Festal Menaion*, pp. 75-76 (South Canaan, St. Tikhon's Seminary Press, 1990, reprinted with permission from Faber and Faber Ltd., London).

2. A good overview of the rubrics and structures applying to the services of Vespers and Matins may be found here:- [Alberta Benevolent Cantor Association] http://www.albertacantors.ca/Resources%D0%A0%D0%B5%D1%81%D1%83%D1%80%D1%81%D0%B8/English/HowToUseRubrics/tabid/1354/Default.aspx

3. The typicon of the services as authorised in the Patriarchate of Antioch may be found here:-

   http://www.antiochianladiocese.org/service_texts_weekends.html (underscore _ between last 3 words).

4. An excellent resource (Greek usage) is maintained by Stan Takis here ... http://www.newbyz.org

[Unfortunately at the time of writing and to the author's knowledge, no work exists in English translation tracing in detail the structure, variants and historical development of Matins (Orthros) in the Christian East. Anyone knowing of such a work, please contact me at:- orthodox@clara.net – Archpriest Gregory Hallam].

[8] *The Dismissal is omitted if the First Hour follows.*

THE DIVINE LITURGY (St. John Chrysostom, St. Basil and Vesperal)

BEFORE THE LITURGY

* Prayers of Preparation

* Vesting Prayers

* Preparation of the Holy Gifts

INTRODUCTORY PRAYERS, HYMNS, CANTICLES AND ANTIPHONS

* Introductory Prayers and Blessing by the priest

* Great Litany

* The First Antiphon with preceding prayer

* Little Litany

* The Second Antiphon with preceding prayer

* Hymn: "Only Begotten Son"

* Little Litany

* The Third Antiphon (Beatitudes) with preceding prayer

THE LITTLE ENTRANCE

* Prayers of the Little Entrance

* Little Entrance Hymns (Sunday):- "Come let us worship" - Troparion of the Resurrection & the Saints or Feasts - Troparion of S. Aidan (with split Gloria) - Sunday Kontakion of our Lady

* The Trisagion Hymn with preceding prayer

THE LITURGY OF THE WORD

* Prokeimenon of the Epistle

* Epistle

* Alleluia and Verses

* Prayers before the Gospel

* Proclamation of the Gospel

* The Homily

THE GREAT ENTRANCE (OFFERTORY)

* The Litany of Fervent Supplication

* The Litany for the Catechumens

* 2 Litanies of the Faithful

* Cherubic Hymn (First Part)

* Prayer of the Hymn and Censing

* The Great Entrance with Petitions of Remembrance

* Cherubic Hymn

* The Litany of the Offertory (with the Offering of the Faithful)

* Prayer of the Offering

THE SYMBOL OF FAITH AND LOVE

* The Kiss of Peace

* The Creed

* The Eucharistic Preface

THE HOLY ANAPHORA (Eucharistic Prayer)

* The Thrice Holy Acclamation with preceding prayer

* The Consecration

* The Epiklesis (descent of the Holy Spirit)

* The Hymn to the Theotokos

* The Commemorations

* The Litany of the Lord’s Prayer

* The Lord's Prayer

* The Prayer with Heads Bowed

* The Breaking of Bread and the Elevation

THE COMMUNION

* Hymn: "Praise ye the Lord"

* Communion of the Clergy (during which, a Hymn)

* Communion of the Faithful (during which the Hymn: "Receive the Body of Christ" with others if necessary)

THE POST COMMUNION

* Post Communion Hymns: "We have seen the True Light" and "Let our mouths be filled"

* Litany of Thanksgiving

* Thanksgiving Prayer

* Prayer Behind the Amvon

* Hymn: "Blessed be the Name" & Gloria

THE DISMISSAL BLESSING

* Blessing

* Veneration of the Cross and Distribution of the Antidoron

THANKSGIVING FOR HOLY COMMUNION & RECESSION

* Reader's Prayers of Thanksgiving

* Trisagion Prayers

* Troparion & Kontakion of S. John Chrysostom

* Blessing

* Dismissal of the Prayers of Thanksgiving

VESPERAL LITURGIES (Order before the Trisagion)

- Priest: “Blessed is the Kingdom ...”
- Trisagion Prayers
- Psalm 103
- Great Litany
- “Lord I have cried” with Stikhera
- Entrance with the Book of Gospels (“O Joyful Light”)
- Prokeimenon
- Old Testament Reading(s)
- Little Litany
- Liturgy continues from Trisagion Hymn (or its replacement)

THE LITURGY OF THE PRE-SANCTIFIED GIFTS [1]

The joy which accompanies the performance of the Divine Liturgies of St. Basil the Great and St. John Chrysostom was regarded by the early Church as not suitable for the penitential season of the Great Fast. For this reason, the Synod in Laodicea (363 AD) forbade the performance of the Divine Liturgies during the Great Lent, except on Saturday, Sunday, the Feast of the Annunciation, and Holy Thursday. The Christians of that time were in the habit of receiving Holy Communion almost daily and now were deprived of the strengths derived from Holy Communion for about a week. This greatly saddened them.

The Church, desiring to maintain the practice of daily receiving the Holy Communion, permitted its reception but from Holy Gifts that had been consecrated in a preceding Liturgy. Thus the Liturgy of Pre-sanctified Gifts was formed, and was celebrated on evenings from Monday through Friday during Great Lent; there is no consecration of the Sacred Elements at the Liturgy of the Pre-sanctified Gifts, but those who desire to communicate receive the Holy Gifts which have been consecrated at the previous

[1] adapted from:- http://www.orthodoxchristian.info/pages/Gifts.htm

Divine Liturgy. It received its present form from St. Gregory the Great, Bishop of Rome in the sixth century. It became a Canon at the Quinisext Council in 692 AD. The Canon reads:-

"On all days of the holy fast of Great Lent, except on the Sabbath (i.e. Saturday), and the Lord's Day (i.e. Sunday) and the holy day of the Annunciation, the Liturgy of the Pre-sanctified Gifts is to be served." (Canon 52, Quinisext Council, 692 AD). [2]

Today, this Liturgy is used only during the Great Fast, on Wednesdays and Fridays; on Thursday in the fifth week of Great Fast; and on Monday, Tuesday and Wednesday in Passion (Holy) Week.

THE RANKING AND ORDER OF THE LITTLE ENTRANCE HYMNS [3]

If the temple is dedicated to the Lord:

Sunday or Weekday Entrance Troparion

Troparia from the Menaion

Glory... Kontakia from the Menaion

Now... Sunday or Weekday Kontakion

If the temple is dedicated to the Theotokos:

Sunday or Weekday Entrance Troparion

Troparion of the Temple

Troparia from the Menaion

Sunday or Weekday Kontakion

Glory... Kontakia from the Menaion

Now... Kontakion of the Temple

If the temple is dedicated to a saint:

Sunday or Weekday Entrance Troparion

Troparia from the Menaion, then the Temple [4]

Sunday Kontakion

Glory... Kontakia from the Menaion

Now... Protection of Christians...

WEB SITES OF INTEREST ON THE DIVINE LITURGY

http://www.oca.org/OCchapter.asp?SID=2&ID=53

http://aggreen.net/eucharist/eucharist.html

http://orthodox-islington.org.uk/2010/the-divine-liturgy-part-1/

http://www.goarch.org/chapel/liturgical_texts/lentenliturgies (underscore between "liturgical" and "texts")

---

[2] See http://orthodoxwiki.org/Quinisext_Council (underscore between "Quinisext" and "Council")

[3] In Antiochian practice the Kontakia are often omitted such that the "split" Glory encompasses the Troparion of the Saint of the Temple.

[4] As above, footnote 3.

DIVINE LITURGY OF THE PRE-SANCTIFIED GIFTS

Priest: Blessing (choir: Amen)

Reader: O come, let us worship… (thrice)

Psalm 103 (The priest reads the Prayers of Light before the Holy Doors, omitting the first three)

Great Litany

Reader: Kathisma 18 (Psalms 119-123 / 124-128 / 129-133)

But on Wednesday of Fifth Week: Kathisma 7 (Psalms 46-48 / 49-50 / 51-54)

On Thursday of Fifth Week: Kathisma 12 (Psalms 85-87 / 88 / 89-90)

In the normal way, each stasis of the kathisma is followed by: Glory… Now…; Alleluia, Alleluia, Alleluia, glory to Thee O God (thrice); Small Litany; Lord, have mercy (thrice); Glory… Now….

DURING THE FIRST STASIS: The priest transfers the Pre-Sanctified Lamb from the pyx to the diskos on the Holy Table/

DURING THE SECOND STASIS: The deacon precedes the priest with a candle, as the priest censes the Holy Table from each side, thrice.

DURING THE THIRD STASIS: The Pre-Sanctified Lamb is processed from the Holy Table to the Table of Oblation.

Choir: Lord, I have cried… with ten appointed stichera from the Triodion and Menaion

Vesperal Entrance Choir: O Gentle Light...

Prokeimenon (from the Triodion, not of the day)

Reader: Reading from Genesis (or Exodus)

Second prokeimenon

Priest: Blessing with incense and candle: 'The Light of Christ…'

Reader: Reading from Proverbs (or Job)

Choir: Let my prayer be set forth… with verses

Two practices / customs prevail for this portion of the service: In the first, the reader stands in the middle of the nave and chants the verses to a solemn and slow tone. In some parishes it is customary to kneel throughout these verses, while in others it is the custom to make the sign of the cross with a deep bow at each refrain.

In the second common practice, the faithful to remain prostrate during the singing of the verses, usually done by a trio in the middle of the church. The faithful rise during the singing of the responses by the choir, during which time the trio is prostrate.

Priest: Prayer of St Ephrem (short version)

Litany

[When appointed, the reading from the Epistle and Gospel are inserted here. During Passion Week, there is a reading from the Gospel only.]

Litany of Fervent Supplication

Litany of the Catechumens

From fourth week on: Litany for those preparing for Illumination, and their dismissal

Two Litanies of the Faithful

Great Entrance with the Consecrated Gifts

Choir: 'Now the powers of heaven…' (in place of the Cherubic Hymn)

Priest: Prayer of St Ephrem (short version)

Litany before the Our Father

Choir: Our Father

Priest: 'Peace be with you all…'

Prayer at the bowing of the heads

Choir: 'One is holy…'

Clergy Communion

Communion verse: O taste and see that the Lord is good. Alleluia.

Communion of the Faithful. (During the reception of the Holy Mysteries, the communion hymn sung is 'Taste and see that the Lord is Good…'. The Alleluia is not sung at its conclusion.)

Priest: 'O God, save Thy people and bless Thine inheritance.'

Choir: 'Taste the heavenly Bread…'

The priest blesses the faithful with the chalice from the Royal Doors. Then:

Choir: 'Amen. Let our mouths be filled with Thy praise…'

Litany of Thanksgiving

Prayer at the Amvon

Blessed be the Name of the Lord… (thrice)

Reader: Glory… Now... Psalm 33

The priest pronounces the blessing from the Sanctuary, then: Amen.

Priest: 'Glory to Thee, O Christ our God…'

Reader: Glory… Now… Lord, have mercy (thrice)

Father, give the blessing.

The priest gives the closing blessing, and the service ends with 'Amen'.

VESPERAL LITURGIES (Order before the Trisagion)

- Priest: “Blessed is the Kingdom ...”
- Trisagion Prayers
- Psalm 103
- Great Litany
- “Lord I have cried” with Stikhera
- Entrance with the Book of Gospels (“O Joyful Light”)
- Prokeimenon
- Old Testament Reading(s)
- Little Litany
- Liturgy continues from Trisagion Hymn (or its replacement)

THE RANKING AND ORDER OF THE LITTLE ENTRANCE HYMNS [1]

If the temple is dedicated to the Lord:

Sunday or Weekday Entrance Troparion

Troparia from the Menaion

Glory... Kontakia from the Menaion

Now... Sunday or Weekday Kontakion

If the temple is dedicated to the Theotokos:

Sunday or Weekday Entrance Troparion

Troparion of the Temple

Troparia from the Menaion

Sunday or Weekday Kontakion

Glory... Kontakia from the Menaion

Now... Kontakion of the Temple

If the temple is dedicated to a saint:

Sunday or Weekday Entrance Troparion

Troparia from the Menaion, then the Temple [2]

Sunday Kontakion

Glory... Kontakia from the Menaion

Now... Protection of Christians...

---

[1] In Antiochian practice the Kontakia are often omitted such that the “split” Glory encompasses the Troparion of the Saint of the Temple.

[2] As above, footnote 1.

Classification of Feasts

In the Orthodox Church, liturgical celebrations are ranked according to a hierarchy of several classifications. Each class as its own characteristics and is expressed in the divine services and disciplines in a particular way. Pascha is in a class of its own, ranking above all other commemorations. Holy Week before Pascha has a rich series of special services. The other twelve Great Feasts are divided between First Class Feasts (feasts of our Lord) and Second Class Feasts (feasts of the Theotokos). The lesser classes—Third Class Feasts, Fourth Class Feasts, and Fifth Class Feasts—commemorate the lives of the saints, holy events, and holy objects. Between the Third Class and Fourth Class there are two Intermediate Classes, Kathelicon and Small Bells.

First Class Feasts—Feasts of the Lord

Elevation of the Holy Cross, September 14

Nativity of Christ (Christmas), December 25

Theophany (sometimes called Epiphany), January 6

Palm Sunday, the Sunday before Pascha

Ascension, forty days after Pascha

Pentecost, fifty days after Pascha

Transfiguration, August 6

* Most of these feasts have both a forefeast and a leavetaking (exceptions: Palm Sunday has neither; Ascension and Pentecost have a leavetaking but no forefeast).

* An All-Night Vigil is appointed for the eve of the feast.

Great Vespers

- The kathisma reading from the Psalter that follows the litany of peace is omitted unless the feast coincides with a Sunday, in which case the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual (exceptions: the first kathisma is omitted on the eve of Pentecost and on the eves of Nativity, Theophany, and Transfiguration when those feasts fall on a Sunday).

- Old Testament readings follow the prokeimenon.

Festal Orthros

- The polyeleos (Psalms 134 and 135) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third reading from the Psalter).

- Select Psalm verses from the eclogarion can follow the polyeleos, if desired.

- There is a gospel pericope for the feast (chanted from the holy doors and without a veneration following).

- The praises and the great doxology are chanted.

Divine Liturgy

The patronal troparion of the temple is suppressed.

* The divine services are for the feast alone; all other commemorations are suppressed (even on a Sunday).

* When the feast falls on a fasting day, the fast is relaxed to permit fish, wine, and oil.

Second Class Feasts—Feasts of the Theotokos

Nativity of the Theotokos, September 8

Presentation of the Theotokos, November 21

Dormition (Falling Asleep) of the Theotokos, August 15

Presentation of Christ, February 2

Annunciation, March 25

* These are considered Feasts of the Theotokos, but they also share certain characteristics proper to First Class Feasts.

* These feasts have both a forefeast and a leavetaking.

* An All-Night Vigil is appointed for the eve of the feast.

Great Vespers

-When the feast falls on any day other than Sunday, the kathisma reading appointed for the day is replaced by the first stasis of the first kathisma (Psalms 1-3) (exceptions: at the Great Vespers for the Presentation of Christ and Annunciation the kathisma reading is omitted altogether).

- When the feast falls on a Sunday the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual.

- Old Testament readings follow the prokeimenon.

Festal Orthros

- The polyeleos (Psalms 134 and 135, or Psalm 44 with its poetic refrains) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third reading from the Psalter).

- Select Psalm verses from the eclogarion can follow the polyeleos, if desired.

- There is a gospel pericope for the feast (chanted from the holy doors and without a veneration following).

- The praises and the great doxology are chanted.

Divine Liturgy

The patronal troparion of the temple is suppressed.

* When the feast falls on a Sunday the services for the feast are combined with those of the Resurrection from the Octoechos.

* When the feast falls on a fasting day, the fast is relaxed to permit fish, wine, and oil (exception: when Annunciation falls during Holy Week, wine and oil (but not fish) are permitted; when Annunciation falls on Holy Friday or Holy Saturday, wine (but not oil or fish) are permitted).

Third Class Feasts—Vigil and Polyeleos Commemorations (which include a complete akolouthia)

* These feasts generally do not have a forefeast or a leavetaking (exceptions: the commemorations of St. Demetrios (October 26), the Nativity of the Forerunner (June 24), Ss. Peter and Paul (June 29), and the Beheading of the Forerunner (August 29) each has a leavetaking).

* An All-Night Vigil may be appointed if there is a text for Little Vespers in the Menaion, in which case the commemoration is designated Vigil. Otherwise, an All-Night Vigil is not appointed and the commemoration is designated Polyeleos.

Great Vespers

- When the feast falls on any day other than Sunday, the kathisma reading appointed for the day is replaced by the first stasis of the first kathisma (Psalms 1-3).

- When the feast falls on a Sunday the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual.

- Old Testament readings follow the prokeimenon.

Festal Orthros

- The polyeleos (Psalms 134 and 135, or Psalm 44 with its poetic refrains) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third Psalter reading.

- Select Psalm verses from the eclogarion can follow the polyeleos, if desired.

- There is a gospel pericope for the feast (chanted from the holy doors and without a veneration).

- The praises and the great doxology are chanted.

* When the feast falls on a Sunday the services for the feast are combined with those of the Resurrection from the Octoechos.

* When the feast falls on a fasting day, the fast is relaxed to permit wine and oil (exception: the Beheading of the Forerunner (August 29) is always observed as a strict fast day when it falls on a weekday; when it falls on a Saturday or Sunday wine and oil are permitted). If it is the patronal feastday, fish may be permitted.

Worship Services of the Orthodox Church

The Daily Cycle

The Daily Cycle of divine services is the recurring pattern of prayer and worship that punctuates each liturgical day in the life of the Orthodox Church. Monasteries generally serve the entire cycle of services. Some cathedrals do, as well. Most parishes do not.

The Divine Liturgy is not itself a part of the Daily Cycle but is inserted into the cycle, usually after Orthros or the Sixth Hour. In some cases it is combined with Vespers. The service of Typika is related to the Divine Liturgy and is often celebrated on days the Divine Liturgy is not appointed.

<u>Services</u>

The services of the Daily Cycle are usually contained in a bound collection called the Book of Hours, also known as the Horologion (Greek) or Chasoslov (Slavonic).

The Daily Cycle follows this pattern:

* Vespers (sunset)
* Compline (after-dinner) - also known as Apodeipnon
* Midnight Office (12:00am) - also known as Mesonyktikon
* Orthros (sunrise) - also known as Matins
* First Hour (6:00am)
* Third Hour (9:00am)
* Sixth Hour (12:00pm)
* Ninth Hour (3:00pm)

<u>Aggregations</u>

Although each service of the Daily Cycle has a particular time traditionally associated with it, in current practice the services are more commonly served together in one of three aggregations.

* The Evening Aggregate usually consists of Ninth Hour, Vespers, and Compline. It commences shortly before sunset.
* The Dawn Aggregate usually consists of Midnight Office, Orthros, and First Hour. It usually begins shortly before sunrise.
* The Midday Aggregate consists of Third Hour and Sixth Hour. The Divine Liturgy or Typika may be included in the Midday Aggregate.

On days when Great Compline is appointed (e.g., weekdays in Great Lent), it constitutes the entirety of the Evening Aggregate. Vespers is shifted to the Midday Aggregate.

<u>All-Night Vigil</u>

On the eves of First Class Feasts, Second Class Feasts, and certain Third Class Feasts, a special aggregate, known as the All-Night Vigil, may be served. In such case, the other aggregations may be altered slightly (e.g., including Little Vespers in the Evening Aggregate). Although there is some variance in practice, the All-Night Vigil generally includes at least Great Vespers, Orthros, and First Hour.

Vespers

The office of Vespers is the evening prayer given prior to the celebration of the next day, such as the feast day of a Saint, an event in the life of Christ or the Theotokos, or the Resurrection of Christ, which is celebrated on every Sunday of the year. Since in Orthodox tradition the day begins at sundown, Vespers is actually the first service of the day.

The general structure of the Orthodox service of Vespers is as follows (psalm numbers are according to Septuagint):

* Vespers opens with the Trisagion and then the Proemial Psalm 103 (Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly).
* Litany
* A collection of psalms, called a kathisma is read. On Saturdays , the first kathismata is read (Psalms 1-8).
* Psalm 140 (Lord I have cried unto Thee), 141, 129, and 116 are chanted in the tone of the week. Starting with the last two verses of Psalm 141, verses about the feast day (or Christ's resurrection on a Saturday evening) are chanted alternately with the verses.
* The hymn "O Joyous Light" is sung.
* The Prokeimena are chanted.
* On occasional feast days, there are one or more readings from the Old Testament.
* The prayer "Vouchsafe, O Lord, to keep us this evening without sin" is read.
* Litany of Fervent Supplication
* On major feast days, a Liti will be served at this point. The clergy and the cantors will process to the back of the church in front of an icon of the feast or saint being commemorated. After the cantors chant hymns pertaining to the feast, the deacon or priest will read a long litany while the cantors chant "Lord, Have Mercy." The priest ends with a long prayer invoking the intercessions of the saints and the Theotokos. After the petitions, the priest will bless five loaves of bread in the center of the church, which are distributed to the faithful after the service. Liti ends after the hymn "O Theotokos and Virgin" is chanted. Then the service continues as normal.
* The Aposticha are chanted. These are verses that teach about the feast day (or on a Saturday evening, Christ's resurrection).
* The Nunc dimittis, the canticle of St Simeon ("Now lettest thou Thy servant depart in peace") is read. (from the Gospel of Luke II:29-).
* The Apolytikia (Troparia) are chanted, which commemorate the feast of the following day.
* The closing prayers are read.

Orthros

Orthros, also called Matins, is the longest and most complex of the daily cycle services. Unless it is celebrated as a vigil in the evening, orthros (Greek for "early dawn" or "daybreak") is celebrated in the morning. While some sections of Orthros follow the eight-tone cycle, others follow the eleven-part cycle of the Resurrectional Gospels.

* Sunday Orthros opens with the priest's exclamation Blessed is our God ..., Heavenly King ..., and the Trisagion Prayers. (Note: Heavenly King ... is omitted between Pascha and Pentecost.)
* The chanter or reader reads the Royal Troparia (Lord, save your people and bless your inheritance ...).
* The deacon offers a brief litany.
* The six psalms (3, 37, 62, 87, 102, and 142 - Septuagint numbering) are read.
* The deacon intones the Litany of Peace.
* Theos kyrios and the apolytikion are chanted.
* The small synapte is offered by the deacon.

* The kathismata are chanted.
* The reader chants the evlogetaria (Blessed are you, O Lord, teach me your statutes).
* The small synapte is offered again by the deacon.
* The Hypakoe is read by the chanter to prepare for the message of the Gospel reading.
* The Anavathmoi (hymns of ascent) are chanted.
* The Prokeimenon are chanted.
* The order of the Gospel is followed: the deacon intones Let us pray to the Lord ..., the priest responds with a prayer, and the chanter sings three times, Let everything that breathes praise the Lord. One of eleven Gospels is read; these Gospels each address a different part of the Resurrection narrative, because it is Sunday, the feast of the Resurrection. Having beheld the Resurrection of Christ ... is read by the chanter.
* The 50th Psalm is chanted.
* Glory..., both..., and a hymn are chanted.
* The deacon prays, O God, save your people and bless your inheritance ...
* The canons are chanted: first and third odes; small synapte; mid-ode kathisma; kontakion, oikos, synaxarion (commemorating the saints of the day); and katavasies (odes 1-8).
* The chanter sings the Magnificat while the deacon censes the church.
* The ninth ode of the katavasiai is chanted.
* The deacon again prays the small synapte.
* The chanter sings Holy is the Lord our God three times.
* The Exapostilaria (hymns related to the day's Gospel, or the day's feast) are chanted.
* The Lauds or Ainoi are chanted, slowly (Let everything that breathes praise the Lord.), followed by the doxastika.
* The Great Doxology is chanted. (Many consider the doxology to be the first part of the Divine Liturgy, as this often follows the Sunday Orthros.)

There are seven types of Orthros:

<u>Basic Forms</u>

* Sunday Orthros: the longest of the regular orthros services. If this service is celebrated in its entirety it can last up to three hours. It contains three canons, apart from any additional festal canons which may be added. As a result, in most practical situations, abbreviations are made. Often, this Orthros is part of a vigil.
* Daily Orthros: there is no Gospel.
* Feast-day Orthros with Gospel.

<u>Special Forms</u>

* Lenten Orthros: penitential material added (hymns and prayers).

Orthros services related to the Paschal feast:

* Great and Holy Friday Orthros: there are twelve Gospel lessons; Antiphons are used (originating in a different office). The troparion sung at the 15th antiphon: Today is hung upon the cross... (Simeron krematai).
* Great and Holy Saturday Orthros. This contains some elements of the old cathedral office: procession with epitaphios, reading of three pericopes (OT, epistle, Gospel) at the end.
* Paschal Orthros. This is celebrated from Pascha Sunday until Thomas Sunday. The six psalms and the praises are not part of this service.

The Divine Liturgy

The Divine Liturgy is the central worship service of the Church. Its purpose is to celebrate the Sacrament of the Eucharist, or Holy Communion. There are four liturgies in use by the Orthodox Church: the Liturgy of St. John Chrysostom, which is celebrated on most ordinary Sundays, the Liturgy of St. Basil, which is celebrated during Great Lent and on other special occasions, the Liturgy of the Pre-Sanctified Gifts, which is celebrated on Wednesdays and Fridays during Great Lent, and the Liturgy of St. James which is celebrated on October 23.

The Divine Liturgy contains two parts: the Liturgy of the Catechumens, sometimes called the Liturgy of the Word, at which the Scriptures are proclaimed and expounded, and the Liturgy of the Faithful, sometimes called the Liturgy of the Eucharist, in which the gifts of bread and wine are offered and consecrated. The Church teaches that the gifts truly become the body and blood of Jesus Christ, but it has never dogmatized a particular formula for describing this transformation. The Prothesis (or proskomedia), the service of preparing the holy gifts, can be considered a third part which precedes the beginning of the Liturgy proper.

During the prothesis, the priest cuts out a square called the Lamb from the main loaf of bread (prosphora). This will be consecrated during the Liturgy of the Faithful to become the holy Body of Christ. He also removes small particles and places them on the diskos (or paten) in commemoration of the Theotokos, various saints, and the living and departed faithful. The remainder of the bread is blessed and distributed to parishioners and visitors after the service; this bread is called antidoron. The priest also blesses wine and water, which are poured into the chalice. Warm water will be added after the epiclesis. The gifts are censed several times. The conclusion of the prothesis leads directly into the beginning of the Divine Liturgy.

<u>Rites of Entrance</u>

The Liturgy of the Catechumens begins with the exclamation from the priest, “Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.” The assembled faithful respond, “Amen.” The deacon (or priest, if no deacon) continues with the Great Litany, so called because it is longer than most litanies and its petitions touch on the needs of the world: peace and salvation, the Church, her bishops, her faithful, captives and their health and salvation, deliverance from anger and need. It is concluded, as with most litanies, by the remembrance of the faithful the witness of the Theotokos and the saints. The faithful are charged to commend one’s life to Christ. A closing prayer is exclaimed by the priest.

There follow three antiphons, which vary by day and jurisdiction. Generally, an antiphon consists of Psalm verses interspersed with a refrain, or troparion. The first two antiphons are followed by a short litany and the Prayer of Justinian, “Only Begotten Son.” The third antiphon is followed by the Little Entrance, at which is sung, “Come, let us bow down and worship Christ! O Son of God, save us who sing to you: Alleluia.” “Son of God” is normally followed by an insertion depending on the feast, such as “risen from the dead” or “wondrous in your saints.” The troparion of the third antiphon is also prescribed for the celebration of the day, and since it served as the dismissal hymn for the Vespers of the previous evening, it is often referred to as the apolytikion. On multiple feasts, other troparia are added. Normally the troparion of the local church’s patron is chanted, followed by a kontakion, which is a sort of chanted sermon on the feast or the season.

Having fully entered the church liturgically together around the Word, the gathered body chants the Thrice-Holy Hymn to the Trinity: “Holy God, Holy Mighty, Holy Immortal: have mercy on us.” On Pascha, Pentecost, the Nativity of Christ, Theophany, and the Saturday of Lazarus, the hymn “As Many of You as Have Been Baptized” is substituted. On feasts of the Holy Cross, the substitution is “Before Your Cross.”

Rites of Proclamation

The proclamation of Scripture is announced with the prokeimenon, a psalm or canticle refrain sung in responsorial fashion. Then, a reader proclaims the apostolic reading from an epistle or from the Acts of the Apostles. This reading is usually chanted, but a spoken reading may be allowed out of economy for local situations. A triple alleluia is sung, also with verses as at the prokeimenon. This alleluia announces the Gospel reading. Following the alleluia, there is a short exchange between the priest and the people, after which he or a deacon chants the Gospel. Following the Gospel, the priest will often give a homily, a short or medium-length excursus on the Scripture, the season, or the present festival or commemoration, roughly equivalent to the Protestant sermon. The homily may also be given after the Communion or even after the dismissal.

Traditionally, the service continues with the Litany of Fervent Supplication, which is marked by an insistent triple repitition of "Lord, have mercy." The Liturgy of the Catechumens is concluded by a litany praying for the continued growth of the catechumens in faith, leading up to the day of their baptism.

The Great Entrance

The Liturgy of the Faithful begins as the assembly starts chanting the Cherubic Hymn. The celebrants go to the prothesis or table of preparation. The priest presents the diskos to the deacon and takes the chalice himself. The deacon leads the priest through the north door of the icon screen. The clergy bring the gifts in procession to the holy doors, the central doors of the icon screen, while the deacon calls the faithful to attention, asking that the Lord will remember all people in his kingdom. As the holy gifts are carried solemnly through the holy doors, the assembled faithful conclude the Cherubic Hymn. (Note: if a deacon is not present, the priest makes this entrance with the diskos and chalice alone.)

After the priest blesses the faithful the deacon exclaims, "The doors! The doors!" This famous exclamation once marked the point in the service at which the doors to the temple were locked, only faithful Christians remaining. Over the centuries, visitors have been allowed to stay, though the solemnity of what follows is still recalled with this phrase. Then, the Church professes its common faith by reciting the Creed. The liturgical name for this creed is the Symbol of Faith, indicating its importance to early Christians in determining the Orthodoxy of persons claiming to be of the Church.

The Eucharistic Prayer

Following the Creed, the priest begins the anaphora, the great eucharistic prayer over the gifts, so called because of the initial phrase: "Let us lift up our hearts."

After remembering the history of our fall and redemption and the institution of the eucharistic meal, the priest invokes the Holy Spirit, asking that he be sent down on the gifts. It is sometimes noted that this invocation, the epiclesis, is the moment of transformation of the gifts of bread and wine into the body and blood of Christ, but there is not total agreement among Orthodox scholars whether the transformation can actually be pinpointed to a single moment in the service. It is certainly true that the prayers of the service treat the gifts as consecrated and transformed after this point.

Having invoked the Holy Spirit and consecrated the gifts, the priest commemorates the saints, beginning with the Theotokos. At this point, the assembled faithful chant the ancient hymn in honor of the Virgin, the megalynarion. The text of this hymn changes on the celebration of certain feasts.

The priest prays that the bishop, in whose name he is celebrating the Liturgy, will be kept in the Orthodox Faith and preserved in health and years. The Lord's Prayer is given by the entire congregation.

The Communion and Dismissal

After consecrating the gifts, commemorating the saints and praying for the local bishop, the priest lifts up the consecrated gifts, exclaiming, "The holy things are for the holy!" to which the faithful respond, "One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen." They immediately chant the Communion hymn, the text of which may change for the feast of the day, while the priest invokes more prayers, after which he invites the congregation to draw near and receive the sacrament.

The faithful communicate in Orthodox tradition by receiving in both kinds (bread intincted in the wine) from a spoon, a tradition which dates to the fourth century. Having received the body and blood of the Savior, they take a small piece of bread, antidoron, which is a part of the same loaf from which the Lamb was taken. Antidoron is not consecrated to be the Eucharist, but it is blessed and so it is treated with reverence. In Russian tradition, a small cup of wine is also offered.

After a dismissal common to the services of the Church, the faithful come forward to venerate the cross and leave the church. Renewed by the eucharistic meal, they are sent forth as witnesses to Christ in the world.

When a bishop or other hierarch of the Church is celebrating the liturgy, the service is lengthened by special commemorations at different places throughout.

Paraklesis

A paraklesis (pl., parakleses) is a service of supplication specifically for the living (as opposed to a Memorial Service, which is a supplication for the departed). This service is most often addressed to the Theotokos, but may be used to seek the intercessions of any saint. The distinguishing feature of a paraklesis is the inclusion of a supplicatory canon to the saint whose intercessions are being sought. A paraklesis can be served as a stand-alone service or, in a slightly abbreviated form, in conjunction with vespers. It is appropriate to be served at any time of need.

During the Dormition Fast (August 1-14), a paraklesis is appointed to be served each evening, except on Saturday evenings and the eves of the feasts of Transfiguration (August 5) and Dormition (August 14.) The parakleses of the Dormition Fast use, on alternate days, the Small Supplicatory Canon to the Most Holy Theotokos (composed by Theosterictus the Monk in the 9th Century) and the Great Supplicatory Canon to the Most Holy Theotokos (composed by Emperor Theodore I Ducas Lascaris in the 13th century). The cycle of the Dormition parakleses is determined by two rules of thumb: (a) the cycle begins with the Small Supplicatory Canon whenever August 1 falls on a Monday through Friday; and (b) on Sunday evenings, the Great Supplicatory Canon is always appointed.

Outside the Dormition Fast, a paraklesis directed to the Theotokos is always chanted with the Small Supplicatory Canon. The texts of various supplicatory canons can be found in many popular prayer books, service books, and horologia.

Other Services

The Orthodox Church has Sacramental services for Confession, Healing (Unction), Baptism, Chrismation, Ordinations, and Marriage. Also, there are services for churchings, funerals, memorials, consecrations, blessings (such as the artoklasia), and for other special occasions such as the Akathist Service (Salutations to the Virgin Mary or Cheretismi), celebrated on the five Fridays before the Annunciation (March 25).

Classification of Feasts

In the Orthodox Church, liturgical celebrations are ranked according to a hierarchy of several classifications. Each class as its own characteristics and is expressed in the divine services and disciplines in a particular way.

Pascha is in a class of its own, ranking above all other commemorations. Holy Week before Pascha has a rich series of special services. The other twelve Great Feasts are divided between First Class Feasts (feasts of our Lord) and Second Class Feasts (feasts of the Theotokos). The lesser classes—Third Class Feasts, Fourth Class Feasts, and Fifth Class Feasts—commemorate the lives of the saints, holy events, and holy objects. Between the Third Class and Fourth Class there are two Intermediate Classes, Kathelicon and Small Bells.

First Class Feasts—Feasts of the Lord
Elevation of the Holy Cross, September 14
Nativity of Christ (Christmas), December 25
Theophany (sometimes called Epiphany), January 6
Palm Sunday, the Sunday before Pascha
Ascension, forty days after Pascha
Pentecost, fifty days after Pascha
Transfiguration, August 6

* Most of these feasts have both a forefeast and a leavetaking (exceptions: Palm Sunday has neither; Ascension and Pentecost have a leavetaking but no forefeast).
* An All-Night Vigil is appointed for the eve of the feast.
* At Great Vespers
- The kathisma reading from the Psalter that follows the litany of peace is omitted unless the feast coincides with a Sunday, in which case the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual (exceptions: the first kathisma is omitted on the eve of Pentecost and on the eves of Nativity, Theophany, and Transfiguration when those feasts fall on a Sunday).
- Old Testament readings follow the prokeimenon.
* Festal Orthros
- The polyeleos (Psalms 134 and 135) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third reading from the Psalter).
- Select Psalm verses from the eclogarion can follow the polyeleos, if desired.
- There is a gospel pericope for the feast (chanted from the holy doors and without a veneration following).
- The praises and the great doxology are chanted.
* At the Divine Liturgy for the feast, the patronal troparion of the temple is suppressed.
* The divine services are for the feast alone; all other commemorations are suppressed (even on a Sunday).
* When the feast falls on a fasting day, the fast is relaxed to permit fish, wine, and oil.

Second Class Feasts—Feasts of the Theotokos
Nativity of the Theotokos, September 8
Presentation of the Theotokos, November 21
Dormition (Falling Asleep) of the Theotokos, August 15
Presentation of Christ, February 2+
Annunciation, March 25+

+ These are considered Feasts of the Theotokos, but they also share certain characteristics proper to First Class Feasts.

* These feasts have both a forefeast and a leavetaking.

* An All-Night Vigil is appointed for the eve of the feast.
* At Great Vespers
  - When the feast falls on any day other than Sunday, the kathisma reading appointed for the day is replaced by the first stasis of the first kathisma (Psalms 1-3) (exceptions: at the Great Vespers for the Presentation of Christ and Annunciation the kathisma reading is omitted altogether).
  - When the feast falls on a Sunday the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual.
  - Old Testament readings follow the prokeimenon.
* At Festal Orthros
  - The polyeleos (Psalms 134 and 135, or Psalm 44 with its poetic refrains) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third reading from the Psalter).
  - Select Psalm verses from the eclogarion can follow the polyeleos, if desired.
  - There is a gospel pericope for the feast (chanted from the holy doors and without a veneration following).
  - The praises and the great doxology are chanted.
* At the Divine Liturgy for the feast, the patronal troparion of the temple is suppressed.
* When the feast falls on a Sunday the services for the feast are combined with those of the Resurrection from the Octoechos.
* When the feast falls on a fasting day, the fast is relaxed to permit fish, wine, and oil (exception: when Annunciation falls during Holy Week, wine and oil (but not fish) are permitted; when Annunciation falls on Holy Friday or Holy Saturday, wine (but not oil or fish) are permitted).

<u>Third Class Feasts—Vigil and Polyeleos Commemorations (which include a complete akolouthia)</u>

* These feasts generally do not have a forefeast or a leavetaking (exceptions: the commemorations of St. Demetrios (October 26), the Nativity of the Forerunner (June 24), Ss. Peter and Paul (June 29), and the Beheading of the Forerunner (August 29) each has a leavetaking).
* An All-Night Vigil may be appointed if there is a text for Little Vespers in the Menaion, in which case the commemoration is designated Vigil. Otherwise, an All-Night Vigil is not appointed and the commemoration is designated Polyeleos.
* At Great Vespers
  - When the feast falls on any day other than Sunday, the kathisma reading appointed for the day is replaced by the first stasis of the first kathisma (Psalms 1-3).
  - When the feast falls on a Sunday the first kathisma (Psalms 1-8) is read at Great Vespers on Saturday evening as usual.
  - Old Testament readings follow the prokeimenon.
* At Festal Orthros
  - The polyeleos (Psalms 134 and 135, or Psalm 44 with its poetic refrains) is chanted immediately after the second poetic kathisma (on a Sunday it replaces the amomos (Psalm 118) as the third Psalter reading.
  - Select Psalm verses from the eclogarion can follow the polyeleos, if desired.
  - There is a gospel pericope for the feast (chanted from the holy doors and without a veneration).
  - The praises and the great doxology are chanted.
* When the feast falls on a Sunday the services for the feast are combined with those of the Resurrection from the Octoechos.
* When the feast falls on a fasting day, the fast is relaxed to permit wine and oil (exception: the Beheading of the Forerunner (August 29) is always observed as a strict fast day when it falls on a weekday; when it falls on a Saturday or Sunday wine and oil are permitted). If it is the patronal feastday, fish may be permitted.

This list was compiled and edited from various sources by Stan Takis.
More information is available at www.newbyz.org.

Rites of Initiation - Baptism and Chrismation

From the point of view of the Choir the Rites of Initiation present few issues. It is necessary to understand, however, some basic elements from a liturgical and pastoral point of view and according to their historical development. In the early Church, baptism together with chrismation, invariably took place on the eve of Pascha, initially in a darkened church, the neophyte being taken straightway from the baptismal washing and anointing to the Holy Mysteries of Easter in the glory of the resurrection light. This practice presupposed adult baptism. In later times, with infants predominantly being baptised, the connection to the Easter liturgy diminished. In order to make good this deficit, therefore, it is vitally important to maintain the link between Baptism and the Eucharist. It is now a common practice for baptism and chrismation to replace all the liturgical material before the Little Entrance in the Divine Liturgy. An interesting by-product of this joining of baptism to the Eucharist is that the ancient movement of the Little Entrance as the introit from the nave to the altar is restored.

Finally it should be noted that what is commonly celebrated today as the service of Baptism and Chrismation is really the fusion of the sacramental elements with a precursor, comprising Prayers at the Making of a Catechumen. With adult candidates there is no reason why the first section should not be separate from the second in time and put in its proper place at the beginning of the candidate's course of instruction. This presupposes of course that the Creed has been both delivered and taught to the candidate beforehand. If it is not the case, nor considered appropriate, then a shorter form of admission to the catechumenate may take place before instruction and the rest deferred to the baptism. Episcopal advice and blessing should be sought in all cases both in the context of local circumstances and diocesan policy. Since baptism and chrismation combines a profound mystical incorporation in Christ within a celebratory sacramental celebration, the choir should endeavour to lead and present worship which has both brightness and gravitas.

Marriage

The service of Marriage in current usage represents another fusion of two once separate elements, the betrothal and the crowning, the latter properly speaking being the marriage. It would be unusual today for these parts to be separated although it might be possible with the blessing of the Bishop for a specific reason, in which case a Little Litany and the Dismissal would conclude the Betrothal. The Crowning, being the marriage service properly speaking, should take place after the Divine Liturgy, normally on a Sunday. In practice, however, the service can take place on other days without a Liturgy, but never in a fasting period.

Funerals >>>

Funeral of a Child	Funeral Service	Funeral Service of a Bishop or Priest [1]	Funeral Service in the Paschal Season
Blessing by the Priest	**Blessing by the Priest**	**Blessing by Priest or Bishop**	**Blessing by the Priest**
Psalm 90	**Psalm 90**	**Psalm 118** **(1st, 2nd, 3rd stasis)**	
	Evlogetaria, Ektenia	**Evlogetaria, Ektenia**	
Canon, modified Ektenia	**Troparia, Canon of Theophanes, Ektenia**	**Troparion**	**Paschal Canon (Odes 1, 3, 4, 5, 6) with Hypakoe, Baptismal Hymn**
Exaposteilarion **Special Idiomela**	**The Idiomela of St. John of Damascus**	**Epistles, Gospels 1-4 with their Prayers**	
	The Beatitudes	**The Beatitudes**	
The Epistle, Gospel **Homily, Ektenia**	**The Epistle, Gospel, Homily, Ektenia**	**5th Epistle, Gospel** **Homily, Ektenia**	**The Epistle, Gospel, Homily**
		Psalm 50, Canon of Theophanes, **Exaposteilarion** **Praises, Little Doxology** **Kathisma, Ektenia**	**Paschal Canon (Odes 7, 8, 9)** **Exaposteilarion** **Evlogetaria** **Paschal Stikhera, Ektenia**
	The Prayer of Absolution		**The Prayer of Absolution**
The Dismissal, Last Kiss	**The Dismissal, Last Kiss**	**The Dismissal, Last Kiss**	**The Dismissal, Last Kiss**
Anointing & Internment	**Anointing & Internment**	**Anointing & Internment**	**Anointing & Internment**

[1] *A deacon is buried according to the rite for laymen*.

PSALM VERSES FOR THE COMMUNION TEXTS

Rejoice in the Lord, ye righteous	Ps. 32.
Praise ye the Lord from the heavens	Ps. 148.
The Lord is gone up with a shout	Ps. 46
Taste and see	Ps. 33
Unto memory eternal is the righteous	Ps. 111
Unto all the earth (Apostles)	Ps. 18
From the mouths of babes	Ps. 8
In the light of Thy countenance	Ps. 88
The Lord hath chosen Zion	Ps. 131
The Lord is risen as one that slept	Ps. 77
Praise the Lord O Jerusalem	Ps. 147
Signed upon us is the light of Thy countenance	Ps. 4
Blessed is He that cometh	Ps. 117
The Lord hath sent redemption	Ps. 110
Blessed are they whom Thou has chosen	Ps. 64
Who maketh His Angels spirits	Ps. 103
I will receive the Chalice of salvation (Feasts of the Theotokos)	Ps. 115
Thou hast worked salvation in the midst of the earth	Ps. 73
Thy Good Spirit (Pentecost)	Ps. 142
Thy Holy Spirit (Monday of Holy Spirit)	Ps. 50

Reading the Service Books While Traveling or at Home

Reading the Service Books While Traveling or at Home

by Archpriest Sergei Shukin

Orthodox Divine Services

The daily ecclesiastical office consists of a cycle of services that covers the entire 24-hour period. Since the church day begins with the evening, the order of daily services is: 1) Vespers, 2) Small Compline, 3) Midnight Office, 4) Matins, 5) First Hour, 6) Third and Sixth Hours, 7) the Liturgy and 8) Ninth Hour. Orthodox laymen may read or chant some portion of all of these, except the Divine Liturgy, which is replaced by the Typica.

In addition, it is permissible to read canons and akathists, either separately or as part of another service.

A canon is a collection of hymns in nine odes that honors the Savior, the Mother of God, a saint, a holy day. or a spiritual theme.

An akathist is a song of praise in twelve parts that glorifies the Savior, the Mother of God, a saint.... An akathist may be read or sung, or read with the refrains sung. [1]

How Laymen Read Service Books

The reading of service books should be conducted according to the following rules:

1. All [reader's] services are to begin with the exclamation: "Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

2. All the priest's prayers and exclamations are omitted.

3. In place of the Great and Augmented Ectenias and the Ectenia of Supplication, "Lord, have mercy" is said twelve times; in place of the Small Ectenia, three times.

4. The Gospel is not intoned, but read in an ordinary voice.

Note: Every Orthodox Christian is obliged to read the Gospel privately, according to the ecclesiastical lectionary found in church calendars.

5. All other hymns, psalms and prayers are read or sung as when a priest serves.

6. The Typica (in place of the liturgy) may be read as indicated in Appendix 1.

The Order of Services on Feast Days

Since laymen are often involved with work and may not have time to read services in the ordinary week days, we shall give directions only for the festal services. [2]

On weekdays, the daily morning and evening prayers could be combined with Small Compline and Midnight Office, as desired.

On feast days, it is important to devote more time to God and to observe the feast with the appropriate reading and hymns. On the eve of the feast one may read Vespers, Matins and the First Hour, in the place of the All-Night Vigil. In the morning, one may read the Midnight Office, the Third and Sixth Hours, if desired, and the Typica. The evening of the feast, one should read the Small Compline with the proper canon or akathist of the feast.

The order and content of the services depend on the free time available and on the service books at hand. Here are more detailed instructions for three kinds of feasts: 1) Sundays, 2) the Twelve Great Feasts and other holidays of the Lord and of the Mother of God, 3) saints' days, our name-saints or ones we especially venerate.

1) Sundays

On Saturday evenings we read Vespers, including the stichera and troparia according to the tone indicated in the calendar. In the morning (or on the eve), we read Matins and the First Hour. At Matins we may read the Resurrection canon for the appropriate tone, or, if not available, the Canon to Our Sweetest Lord Jesus (in the prayers of preparation for Holy Communion) may be substituted. 'Me stichera for the aposticha, the troparia and the theotokia are according to the tone of the Sunday.

If Vespers and Matins are unavailable, then on Saturday night one may read Small Compline with the Canon and Akathist to our Sweetest Lord Jesus.

On Sunday morning we should read: the Midnight Office for Sunday, with the morning prayers and the Typica (the order for Typica is given in Appendix I).

Finally, on Sunday evening. we may read Small Compline with a canon to the Mother of God (either to one of her wonder-working icons or any other available).

2) Feasts of the Lord and of the Theotokos

On these feasts, including all of the Twelve Great Feasts, it is customary to read the proper service from the Festal Menaion. Vespers and Matins according to the Vigil are read, while the stichera, troparia, etc., come from the Festal Menaion. The canon of Matins is to the Lord or to the Theotokos, depending on the feast.

If the Festal Menaion is unavailable, then one may read Vespers (or perhaps Small Compline) with the canon or corresponding akathist, and one may take the stichera from the General Menaion, using the "General Service for the Feasts of the Lord" or "of the Mother of God."

In the morning: the Third and Sixth Hours and the Typica, with the troparia and kontakia of the feast sung in the proper places.

In the evening: Small Compline with the Canon of Repentance to Our Lord Jesus Christ, or the Supplicatory Canon to the Most Holy Theotokos (Paraclesis).

3) Saints' days

If there is a service to the saint in the Festal Menaion, then Vespers, Matins and the First Hour are read as usual, with the stichera, troparia, etc., from the Menaion. If there is no service to the saint, then we read from the General Menaion, taking the stichera, etc., from the general service to the class of saint being commemorated: i.e., to a hierarch, to a monastic, to a martyr, etc. At the polyeleos or perhaps at the end of the service, we chant the megalynarion to the saint (see Appendix II). In the appropriate places we insert the name of the saint being commemorated.

If neither the Horologion nor the Menaion is available, then we may read Small Compline with the canon or akathist to the saint, if available. (A church dedicated to that saint might allow us to copy the proper canon or akathist, so that we might read it on a nameday or other feast days.)

In the morning, we read the Midnight Office, the Hours and the Typica, with the troparia and kontakia to the saint at the Hours, and the kontakia of the temple, and of the saint or the day of the week, at the Typica.

In the evening, we read the canon to the saint; but if there is none, then the canon for Saturday to all the saints.

Appendix I. The Order of the Typica

Beginning: Psalm 102, "Bless the Lord, O my soul..."

Glory to the Father...

Psalm 145, "Praise the Lord, O my soul..."

Both now and ever...

"O Only-begotten Son and Word of God...

The Beatitudes.

Glory... Both now...

The Symbol of Faith (the Creed, I believe...'), and the prayer: "Remit, pardon, forgive, O God, our offences, both voluntary and involuntary, in deed and word, in knowledge and in ignorance, by night and by day, in mind and thought; forgive us all things, since -Thou art good and the Lover of mankind.

The Lord's Prayer.

The kontakion of the feast or of the day of the week.

Glory... Both now... And ending with the prayer: "O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing, disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee: Hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee."

During Great Lent, in place of this prayer, we end thus:

Lord, have mercy. 40 times. Glory... Both now... More honorable than the Cherubim... And the prayer, "O Lord and Master of my life...," with 16 prostrations.

Appendix II. Megalynaria to Various Saints.

To an Apostle: We magnify thee (pl., you), O Apostle(s) of Christ, N. (or NN.), and we honor thy (your) pains and labors, with which thou hast (you have) labored in proclaiming the Gospel of Christ.

To a Hierarch: We magnify thee (you), O holy Hierarch(s), Father(s) N. (or NN.), and we honor thy (your) holy memory, for thou dost (you do) pray for us to Christ our God.

To a Monastic Saint: We glorify thee (you), O holy Father(s) N. (NN.), and we honor thy (your) holy memory, instructor(s) of monks and converser(s) with angels.

To a Martyr: We magnify thee (you), O holy (Great-)Martyr(s) N. (NN.), and we honor thy (your) precious sufferings, which thou didst (you did) endure for Christ.

The megalynaria, of the Twelve Great Feasts and other holy days are found in the Festal Menaion.

Glossary of Liturgical Books

The **Anthologion** is a liturgical text that tries to encompasses as much of the basic liturgical textas as possible. An example of this text in Greek is the Synekthimos. A Slavonic example is the Velikij Sbnornik. The closest thing we have in English is the text:"Divine Prayers and Services of the Catholic Orthodox Church of Christ", by Fr. Seraphim Nassar—commonly known as "The Nassar Five-Pounder."

Anthologia usually contain the daily the basic text of the Horologion, the Sunday Octoechos, the General Menaion, and Selections from the Menaion, Triodion, and Pentecostarion.

The **Apostolos** ('book of the apostle'), also called the Epistle Lectionary, is the book containing prescribed readings from the Acts of the Apostles and the Epistles, arranged according to the Orthodox liturgical year. The lections are used in the first scripture reading in the Divine Liturgy, usually called the Epistle reading. This lectionary often includes the prokeimena and alleluias that are sung before and after the epistle reading, respectively.

The **Archieratikon** ("book for the bishop," also spelled Arkhieratikon), is the bishop's liturgical service book. It is used in celebrating a Hierarchical Divine Liturgy, having pontifical editions of the Divine Liturgies of St. John Chrysostom and St. Basil the Great, as well as the Liturgy of the Presanctified Gifts, and other episcopal services, such as ordinations.

Also known as the Tetraevangelion, the **Evangelion** is the Book of Gospels, usually arranged by the pericopes appointed to be read throughout the liturgical year. It is generally kept on the altar table in a metal case decorated with icons of the evangelists; tradition forbids the use of animal skin on the altar table.

The Greek word **Euchologion** literally means "book of prayers". The Slavonic word "Trebnik" literally means book of needs. This type of service book varies widely in contents and arrangements. The most comprehensive edition is The Great Euchologion which contains the prayers of the priest, deacon, and reader for Vespers, Orthros, and the Divine Liturgy; the six remaining sacraments, and other services of blessings (which in the west are often referred to as "sacramentals". There are also a variety of more concise editions, that contain only the most commonly done of these services. These texts are often called the Small Euchologion and usually contains the forms for the mysteries (sacraments) other than the Eucharist and ordination, and other common services.

What distinguishes the services found in the Euchologion is that they are generally services that have are not appointed to be done at any given time according to the Church calendar, but are done as the need arises. Some services are associated with the liturgical

calendar, however, such as the blessing of candles on the Feast of the Presentation, the blessing of Palms on Palm Sunday, etc.

The **Hieratikon** (also spelled Ieratikon, also known as the **Hierotelestikon** and the **Liturgikon**), the "book of the priest" contains the priest's prayers for Vespers, Orthros, and Divine Liturgy.

The **Horologion** is the "Book of Hours," containing the fixed texts of the services of the Daily Cycle. There is also the larger Great Horologion.

The **Menaia** ("books of the months") is the collection of twelve books (each a Menaion), one for each month of the calendar year, containing the propers for the immovable feasts and the saints' days falling in that month.

Octoechos ("book of the eight tones") refers to two books containing the common of the cycle of liturgical services relating to the eight tones—The Great Octoechos (Parakletike, "book of supplication") and an abridged version of it called the Little Octoechos, which contains only the materials for Sundays.

The **Pentecostarion** contains the propers for the services of the Paschal season, i.e., from the Day of Pascha until the First Sunday after Pentecost.

The **Prophetologion** is a text that contains the Old Testament Lectionary readings appointed at Vespers, and at other services during the Church year.

The **Psalter** is simply the biblical book of the Psalms of David arranged for liturgical use, divided into twenty sections called kathismata. Each kathisma is further divided into three stasis. As with the rest of the Old Testament the Septuagint translation is used.

The **Synaxarion** is a short version of lives of the saints, arranged by dates. The **Paterikon** is a compilation biography of specific saints, chosen by the catalogue compiler

The Lenten **Triodion** ('book of the three odes') contains the propers from the beginning of the pre-Lenten season (the Sunday of the Publican and Pharisee, the 10th Sunday before Pascha) until Holy Saturday.

The **Typikon** (also spelled as Typicon) is the "book of directives and rubrics, which regulate the order of the divine services for each day of the year. It presupposes the existence of other liturgical books which contain the fixed and variable parts of these services. In the strict monastic sense, the Typikon of the monastery includes both the rule of life of the community as well as the rule of prayer."

Glossary of Liturgical Terminology

Akathistos – a long hymn of 24 stanzas, similar to the ancient **Kontakion**. Greek word itself means that the hymn is to be sung while everyone stands. Many Akathistos hymns have been composed for saints and even particular icons. They are generally used for devotional purposes and may be inserted after the ode 6 of the Matins **Canon** during the celebration of a feast (for which an Akathistos has been composed). The Akathistos to the Theotokos is in regular liturgical use and is prescribed in the **Triodion**[1] for the 5th Saturday of Great Lent. In Greek and Antiochian use this Akathistos is divided into sections and spread throughout the Friday evenings of Great Lent.

All-Night Vigil - a service consisting of Vespers, Matins, and the First Hour. In Slav use it is celebrated in the evenings before Divine Liturgy on Sundays and feasts. In Greek and Antiochian use it is served only on major feasts.

Anabathmoi or Hymns of Ascent, based on the Psalms of Ascent (Pss. 120-134). These are to be found in Matins.

Antiphon – a general title for a hymn or a section of the Psalter; the title describes the manner in which the hymn or Psalter are to be chanted, i.e., by two choirs in turn.

Apodosis - The "octave-day" of a feast day which lasts more than one day and usually occurs eight days after the actual feast day. The Apodosis of Easter occurs forty days after the feast, on the eve of the Ascension.

Apolytikion – The dismissal hymn, sung first at the end of Vespers in the daily cycle and repeated at different points in Matins and in the Liturgy. It is a **troparion** celebrating the main liturgical event of the day, ie., the Resurrection on an ordinary Sunday.

Apostikha[2] – **stikhera** that appear together with selected Psalm verses before St. Simeon’s Prayer at Vespers as well as near the end of Daily and Lenten Matins.

Artoklasia - a service held near the end of Vespers before the **Aposticha**. Five round loaves of leavened bread are blessed, together with wheat, wine and oil. In Slav usage, wheat is not used. The items are arranged on a special artoklasia tray, which is adorned with candles. The blessing is performed on Sundays and Feast days, as part of the All-Night Vigil or in Greek / Antiochian usage generally on Feast Days in Vespers alone.

Automelon *(samopodoben)* – a **stikheron** having its own meter and melody and serving in turn as a model for other **stikhera**.

Canon – a principal element in Matins (although it may also appear elsewhere); a lengthy hymn composed of nine odes, with each ode being made up of many hymns (usually 12-14), the number and source of which are regulated by the **Typikon**. At least theoretically each ode takes its theme from the Biblical canticle (e.g., Ode 1 is patterned after Exodus 15:1-19, the Canticle of Moses) which serves as its

[1] See Glossary of Liturgical books.

[2] Endings in “a” are plural forms of singular endings “on.” So:- troparion (singular), troparia (plural).

prototype. Historically the 2nd Ode has been dropped so one jumps from the 1st to the 3rd Ode. In parish use the canon in Resurrectional Matins is sometimes reduced to the 9th Ode only.

Compline - a service served after supper. There are two types: Little Compline served daily, and Great Compline which is served during fasts and on the eve of some major feasts, e.g., the Nativity of Christ, Theophany, and Annunciation. Compline consists primarily of psalm readings and prayers.

Dogmatikon – those **Theotokia** that conclude the **stikhera** on "Lord, I call" at Great Vespers on the eves of the Lord's Day. Their title comes from the fact that they are usually succinct presentations of the dogma of the Incarnation, with particular stress on the ever-virginity and motherhood of Mary.

Doxasticon – A **troparion** or **stikheron** verse inserted between a split **doxology** ("Glory to the Father and to the Son and to the Holy Spirit ... Doxasticon ... Now and ever and unto ages of ages, Amen."

Ektenia – a Litany of Prayer in various forms.

Eothina – the 11 Resurrectional (dawn) gospels.

Evlogetaria – **troparia** sung at Matins with the refrain: "Blessed art thou, O Lord: Teach me thy statutes."

Exapostilarion – a Greek word implying "to dismiss" which is used for the title of a short hymn that comes at the end of the **Canon** at Matins. In the service books this hymn is often referred to as a "Hymn of Light." For Sunday Matins, after the brief "Holy is the Lord our God," there are eleven other Exapostilaria – one for each week depending upon which of the eleven Gospel lessons of Sunday Matins is read.

Gospel Stikhera – hymns sung during Resurrectional Matins at "Glory" of the Verses on the Praises. There are eleven Gospel Stikhera, and they vary from week to week depending upon which of the eleven Gospel lessons for Sunday Matins is read.

Hours - services sanctifying different times of the day with appointed themes:-

First hour (6:00 A.M.): Thanksgiving for the new morning and prayer for a sinless day.
Third hour (9:00 A.M.): the descent of the Holy Spirit on Pentecost.
Sixth hour (12:00 noon): the nailing of Christ to the Cross.
Ninth hour (3:00 P.M.): the death of Christ.

Hypakoe – perhaps the most ancient title used by the Church to denote a piece of composed hymnography. In Greek this word means "to be obedient," "to hear," "to respond." Presently, the Hypakoe is the particular title of a hymn sung during Resurrectional Matins. It varies according to the tone of the week from the Octoechos and comes after the Resurrectional hymns which are sung together with the refrain from Ps. 119: "Blessed art Thou, O Lord, teach me Thy statutes." The Hypakoe of Pascha is the one most commonly known. It is sung after the third ode of the Paschal Canon, during the Paschal Hours, and again after the Little Entrance at Divine Liturgy. The Hypakoe in Resurrectional Matins is followed by the **Anabathmoi** or Hymns of Ascent, based on the Psalms of Ascent (Pss. 120-134).

Idiomelon *(samoglasen)* – a **stikheron** having its own meter and melody which never serve as a model for other **stikhera**.

Irmos **(Heirmos)** – a word meaning "link" in Greek. The Irmos is the theme-song and the first hymn of each ode of a **Canon**. It has a double function: it "links" the ode thematically with the Biblical canticle which serves as its prototype, and, by establishing the meter and melody for all the other hymns (**troparia**) of the ode, it is the first "link" in their chain.

Katavasia – in Greek this word implies the act of "descending" or "coming down." It is the name given to the hymn that concludes the ode of a **Canon**. During the singing of the Katavasia the two choirs are to "descend" from their places (the *kliros*) and assemble in the center of the church. The Katavasia may be the **Irmos** from another canon, or, as on Pascha, it may be the **Irmos** of the given ode repeated. These matters are regulated by the **Typikon**. In Antiochian and Greek practice the appointed canon is usually abbreviated to the katavasia of each ode.

Kathisma – one of the twenty sections into which the Psalter is divided in the liturgical use of the Orthodox Church. Each Kathisma is composed of a number of Psalms, e.g., Kathisma #1 = Psalms 1-8, Kathisma #2 = Psalms 9-17, etc. A Kathisma is further subdivided into three parts called **Antiphons**, i.e., Kathisma #1, Antiphon #1 = Psalms 1-3. Kathisma means literally "to sit down" as the congregation should sit whilst they are being chanted.

Kathisma Hymn *(Sedalen)* – a hymn sung as an introduction to "sitting," i.e., a period of rest following such things as the lengthy chanting of the Psalter, the singing of the **Polyeleos**, or the singing of several Odes from the Canon at Matins.

Kontakion – derived from a Greek word that made reference to a wooden stick around which a parchment was wrapped. Originally, the Kontakion was a hymn of many stanzas (18-24) whose lengthy text indeed required the use of a scroll. St. Roman the Melodist (+556) is the most famous composer of such lengthy, free-style hymns. The hymns in their original, lengthy form have all but fallen into disuse in Orthodox worship. What now remains in the liturgical books as **Kontakia** are merely the short, preliminary stanzas of the earlier and longer hymns. The Kontakion is sung after ode 6 (together with the Ikos, or first strophe of the more ancient, lengthy kontakion) of the **Canon** at Matins, during the Hours, and after the **Troparia** at the Divine Liturgy. The kontakion is sung to the same melody as the **apolytikion** according to the tone of the week.

Lity (*litia*) – a word implying a fervent, prolonged prayer. It generally designates the procession to the narthex of the church for petitions, hymns and the blessing of loaves, which is a typical feature of the latter part of Great Vespers on feast days.

Molieben - (also called a moleben, service of intercession, or service of supplication) is a supplication prayer service in honor of either our Lord Jesus Christ, the Mother of God, or a particular saint or martyr. It is a Slavic service, but closely related to the Paraklesis service. A molieben is usually served by an ordained priest, but a laymen can also do a molieben, although in a modified form

Ode - one of the component parts of a **Canon**, which consists of the irmos and the troparia that follow it.

Panikhida - a service commemorating the departed, which consists essentially of the Trisagion, troparia, and a canon (usually in abridged form), as well as special prayers and litanies. Structurally in its unabridged form, it resembles the Matins service.

Paraklesis - (pl., parakleses) is a service of supplication specifically for the living (as opposed to a Memorial Service, which is a supplication for the departed). This service is most often addressed to the Theotokos,

but may be used to seek the intercessions of any saint. The distinguishing feature of a paraklesis is the inclusion of a supplicatory canon to the saint whose intercessions are being sought. A paraklesis can be served as a standalone service or, in a slightly abbreviated form, in conjunction with vespers. It is appropriate to be served at any time of need.

Polychronion - (Gr. "for many years"). A prayer sung by the chanter or choir in honour of the celebrant bishop or presbyter. Its full version is: "for many years of life" (Gr. Eis Polla Eti Despota; Sl. Mnogaya Lyeta).

Polyeleos – The Psalms of "much oil" or "many mercies" (Psalms 135-136) sung during Resurrectional and Festal Matins.

Prokeimenon – the Greek word implies something that is "set before" or "introduces." The Prokeimenon was originally an entire Psalm that served to "introduce" the reading of Scripture that followed it. One verse from the Psalm was selected as the refrain to the chanting of all the others. In current liturgical use, the Prokeimenon is reduced to the refrain and one to four verses of the Psalm being employed.

Prosomoia *(podoben) –* a *stikheron* whose meter and melody are taken from those of an **automelon**.

Stavrotheotokion – hymns to the Theotokos that refer to her standing at the Cross of Christ. They are typically found in the Octoechos in the hymnography for Wednesdays and Fridays.

Stikheron – another general title referring to a composed hymn written in verses. Such hymns occur throughout Orthodox worship, e.g.: they are inserted at the places appointed by the **Typikon** during the chanting of "Lord, I call" (Psalms 141, 142, 130 and 117) at Vespers. They are usually associated with Psalmody.

Theotokion – a hymn to the Theotokos that usually concludes a larger body of hymnography, e.g.: **troparia** at the end of Vespers, **stikhera** on "Lord, I call," **apostikha**, etc.

Tone - 4x2 basic melodic forms with variants (eg., sedalion variants for the stikhera differ from the tones appointed for the troparia). In Greek notation reference is to the plagal. In Slavic notation "plagal" is not generally used but the tones simply listed from 1 to 8.

One	Five	(Plagal of Tone 1)
Two	Six	(Plagal of Tone 2)
Three	Seven	(Grave Tone – no Plagal)
Four	Eight	(Plagal of Tone 4)

Troparion – one of the oldest titles used in the Church for a particular piece of composed hymnography. In Greek the word means "a sign of victory" or a "way of life," and in general implies that the composed hymn is a succinct summary of the event or saintly person being celebrated in the Church. As a title, Troparion can be applied to virtually any composed hymn used in worship. Present use, however, usually limits it to the hymn sung after the Lord's Prayer at Vespers, after "God is the Lord" at Matins, and after the Little Entrance at the Liturgy. It also denotes the hymns that follow the **Irmos** in the ode of a canon.

Verses on the Praises – stikhera inserted at those places appointed by the **Typikon** during the chanting of the Psalms of Praise (148-150) at Matins.

Weekly Cycle – Sunday - Resurrection; Monday - Angels; Tuesday – John the Baptist; Wednesday – Cross; Thursday – St. Nicholas, The Apostles; Friday – Cross; Saturday – The Departed, The Theotokos.